l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

rose silently and strode toward her flock, but stopped suddenly and stood still. Entranced, Faris's eyes drank in the beauty of her figure, clearly outlined beneath the folds of her thin garments, glorified by the rays of the morning sun. But when he started to follow, she gave a laugh and drawing her cloak about her shoulders, ran off swiftly to the depression where her sheep were grazing and her dogs played, rolling over each other in the luxuriant herbage.

The radiance of a flawless morning was over the wilderness. In the crystal-clear air the eye could sweep far horizons across an immense succession of tawny hills and green glades. A few fleecy clouds sailed in the blue heavens. A lark rose, jubilant, soaring higher and higher in an ecstasy of melody. And over the steppe, like a caress, still moved the gentle, warm wind.

Such was the morning on which love awakened in Faris's heart.

Breakfast; and then Faris and I must resume our ride. Tuēma rekindled the fire on the hearth, stirred some flour into cold water, shaped the dough into small thin loaves, and baked them on the glowing ashes. During the meal she dipped dates into butter, rolled each into a piece of the still warm bread, and fed these morsels alternately into Faris's mouth and mine.

"Wilt thou ever return?" Tuēma asked her new-found lover.

"All is known to the Lord," replied Faris wistfully.

"And wilt thou think of me?"

"And thou?"

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

763 Getting up hastily, he folded the wet, bloody winding-
[764] sheet over the corpse and directed his slaves to dig a grave for him in the sand. Without ceremony or any show of emotion, it was borne away and given into the keeping of the earth.

619 After parting from the Beni Sakhr, we moved back by slow marches toward the hill lands of Bir Hausa, which abound in game.

At the wells we fell in with camel-riders watering a herd. They were Sharrarat, and friendly to the Ruala—luckily, as it turned out. They helped us to draw water from the holes fifty feet deep; and in the evening we withdrew with them into the protecting hills, camping in a rocky hollow, with sentries posted on the black pinnacles. The stars sparkled down on us as we ate sup-
● [262] per. It consisted of the roasted flesh of a camel calf, very tender, crisp bread-cakes and fresh camel milk, followed by the customary "dessert" of dates mixed with sour sheep butter. It was after midnight before we rolled up in our cloaks, each man with his loaded carbine under his head. For we did not completely trust the Sharrarat, even though we had eaten and drunk together and they lived under Nuri Sha'lan's "heel." But the night passed peacefully, and on the morrow, after we had exchanged trifling presents, we bade good-bye to our hosts.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

there came over a slope, with slow, long strides, a troop of eleven ostriches—three cocks and eight hens—magnificent birds. An inquisitive gazelle-buck stole after them, but the ostriches dropped into a long trot and disappeared in the labyrinth of sand dunes.

As I rode in the wake of my comrades, a fox crossed my path, and from some acacia bushes rose many ravens. The sun was already setting and the dry air was rapidly cooling. Ahead of me the sand-waves, their crests glowing golden red, cast deep shadows towards the East. The face of the wilderness was wrapped in a violet veil. A wondrous silence rose from the Nufud. Brief dusk—then night, and a voice faintly borne to me by the wind. It was Faris looking for me. I called back; and side by side we rode into a sheltered gully surrounded by high dunes, which made an excellent camel paddock and an ideal camp site.

"Let us break our fast," said Faris, as he pulled the heavy saddle and the water-skin from the back of his *dhalul*. A fire of *ghada* sticks was soon lighted. In a few seconds this became very warm and burned without smoke and with an almost colourless flame. The men fed it with roots and sticks as thick as a man's arm. Meanwhile the bread-dough was being kneaded. As soon as there was a good heap of glowing ashes, the iron baking-sheet was placed over the fire. Together with the warm bread-cakes, the dates, honey, and hard camel-cheese tasted delicious.

Faris posted sentinels on two commanding sand-hills. One watch I had to take myself.

A clear, still night enfolded the desert. The starlight

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XII

Camels, Women, Children—and Locusts

231 OH, THESE CAMELS! They stamp and trample; they buck, they quarrel, they weep and take fright—yes! And they laugh; they are helpless, but ever and anon rebellious. They will run like a machine for hours, [492] and all at once stop or refuse to budge. Only with a rider in the saddle are they erect, proud animals, self-assured, noble, moving with elastic strides. With a dull herdsman seated on its hump, a camel too becomes dull, lazy and—gluttonous.

The camel is not merely a creature to ride. The nomad • [262] makes use of it in many other ways. He cooks its wiry sinews and leathery muscles and eats them, though, even after boiling, the flesh is so tough that one's teeth are either blunted or loosened in the effort to chew it. The Arab drinks the camel's milk, and often in times of stress he will drink the turbid, sour fluid secreted in the [515] creature's stomach. On cold mornings the people warm their hands in the camel's urine and even wash their hair with it. It works deadly destruction on the parasites! The wool of the camel is collected and woven into [237] material for herdsmen's coats and for the garments of the women and children. The poor animals are loaded with incredible burdens; their dung provides fuel for

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

they bathed the squealing, downy infant all over, baptizing him with this herb-scented water of the beast of the desert into the sacred fellowship of the wilderness.

I was still thinking how unexpectedly this incident had come to pass, when I was startled by heavy pattering on the tent-roof and on the sand outside. Everywhere, on tents and on the backs of the camels, it was raining big, fat, reddish locusts!

The new baby boy's mother was just then squatting in her smoke-filled tent, engaged, with the assistance of her women friends, in swathing his little body in a plaster of dried camel dung and old rags—a measure considered indispensable among the Bedouins for the protection of newly born children. But, all-important as this ceremony was, all the women except the mother rushed away pell-mell, to help their menfolk and children to harvest the locusts.

These kept coming up in swarms—nay, in cloud piled on cloud. While myriads whirred past and on with a loud noise, a host of them broke flight and settled. Wherever one looked, the ground was thick with them, covered, as it were, with a crawling red carpet. Grass, herbage, bushes melted away under the devouring mass of insects. And the whole camp was out gathering them.

Soon locusts were roasting at every fire, round which men, women, and children squatted in a circle. They picked up the insects by their gauzy wings, plucked off the legs, dipped the roasted "husks" in salt, and ate them, skin and all.

Boiled, I did not like locusts; they had the taste of particularly insipid cabbage or some such vegetable.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

Roasted, I found them more palatable; crisp outside, and inside something like tender spinach. In neither case did they taste at all like meat. They are clean animals and as food not at all unpleasant, but one soon gets very tired of them, when one has to eat nothing else day after day.

All round the camp and all day long smoke screens were kept going, into which women and children drove the locusts. Next morning mountains of these insects lay drying in the sun, and when we left this camp site a few days later, there was not an empty sack or saddle-bag, and our camels carried gigantic loads of the dried insects. Men and women, dogs and camels, fed on them —but only for a few days; after that, they turned one's stomach. But what was left was carefully preserved for other and leaner times, for when the locusts swarm in vast numbers, one can safely predict drought and famine.

As we followed in the wake of these marauders, we found the land stripped bare; every bit of herbage had disappeared under their greedy maws. But I came to realize that the "plague of locusts" is not so utterly devastating in the desert as it is to the tillers of the soil in Transjordania, Palestine, and Egypt. In the desert it is a great blessing for all creatures. Buzzards, ravens, bustards and other desert game-birds fattened on the locusts, and flocks of storks trailed after the red clouds. Even to the human desert-dwellers they may be most useful. Faris told me that tens of thousands of Bedouins had to subsist for weeks on locusts alone, and that at times their camels and horses too can have no other fodder. During four-days' march northward—forty-five

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

been properly skimmed, the cook poured a part into the smallest jug available and from this served his coffee a few drops at a time, a single stoneware cup making the round of the company. The mound of camel dung heaped by the women was glowing red, and everyone was on the tiptoe of expectation when Faris rose and went over to the women's side of the tent. A cheerful bustling sounded from it—supper ought to be about ready; and sure enough, there appeared a woman and a slave, carrying between them a huge platter piled high with meat, which they set down on the threshold. Faris shouted into the night, to call all stragglers who might be in the vicinity.

We grouped ourselves round this mountain of flesh. I saw in the flickering light wild-looking, hungry men squatting opposite me, with black plaits of hair showing under their white-and-red head-cloths, the tips of which were flung over the shoulders. They fell to with their fingers, tore the meat from the bones and devoured it in great gulps. Our host flung titbits to me across the platter. It was embellished with the camel's head split open, but without the brains. Only the women will eat them, for they are supposed to make men faint-hearted. The hearts of bustard and other fowl are also disdained by these gallant lords of the desert.

We lingered four days in this depression, as we had enough food and fuel. The camels scattered to graze in the surrounding country. The women, too, were busily employed in hoeing up the roots of the small shrubs and gathering their twigs, which they carried to camp on their backs in large bundles. Many of the women had

1: Raawan T-3 (1913-35) 1947 MD4 Rwala MD4

731x 221x tant Euphrates. It was as if a tremendous fire were sweeping up from the heart of Arabia, and man and beast were in headlong flight to escape from its consuming breath.

731x 221x 574 261 The eternal law of Nature was being fulfilled: death to the weak, the maimed, and the forsaken. The strong trampled over the weak, gaining from their victims fresh strength and endurance to push on. Though famine ravaged the land, the slaves in the camp of the nomad chieftain saw to it that the guests of their master lacked nothing. Every day for breakfast I was served a dish 262 252 very like our scrambled eggs, made of several tiny eggs of the sand grouse. It had a particular gamy tang, and so has a similar dish made of the much larger bustard eggs. Fresh truffles were roasted in the embers of weeds and camel dung, their rinds splitting in the heat. Every morning I found beside my bowl of milk a basin of wild honey, with thick dabs of sheep's-milk butter floating in it. As I was eating, I watched the slave baking bread. He poured a porridge-like mixture of wheat flour, crushed seeds and herbs on to a hot, convex iron plate, resting on three stones over the fire. The batter first spread out on this grid, and then wrinkled up under the heat and formed large griddle cakes, brown and thick, which, one by one, the Negro peeled off and threw into our laps. We tore off strips from these wafer-like, charcoal flakes, crisp at the edges, rolled them around our fingers, and with these morsels fished the butter out of the honey. We strangers and guests certainly did not 731x 574 261 suffer want. Most of the Rualas, on the contrary, and even the chieftains, actually went hungry.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

It was touching to see a tribesman, himself half-starved, bring to his *sheykh's* tent a hare or a gazelle, or other game, as an offering for the sustenance of his chieftain's guests. Even children and women came by every day, and from a clothes-bundle laid down a handful of truffles or a wild pigeon. Once a boy brought me a large, fat lizard which he had killed with a stone, and later a rock-badger and a yellow-headed vulture. The boy asked if, in such time of famine, he might presume to offer me such animals for food.

". . . and so it was when Israel had sown, that the Midianites came up, and the Amalekites and the children of the East, even they came up against them, and they encamped against them and destroyed the increase of the earth . . . *for they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without numbers. . . .*" (Judges vi, 3–5.)

With gnawing stomachs and with drooping spirits, the Ruala followed their dying herds. Ever farther northwards they pressed on, close to the enemies' territory. Every day hundreds of camels and also many people fell by the wayside, while the survivors strained all the more desperately to reach the hills of Abu Rijmeyn. The weaker remained where they fell. The moment a camel, at the end of its strength, commenced to stagger and threatened to fall, riders in the neighbourhood leapt from their mounts and, dashing up to the poor creature, put it out of its misery. Meanwhile the others marched

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

731[x] 221[x] [372] [252 262] sheltered position at the foot of a rugged hill, and gathered roots and dry weeds to make a fire by which to roast the bustards shot on the way by our slaves. The roughly plucked birds were cut into pieces, which were thrown on the hot ashes. The crops and intestines still full of partly digested herbs and red-haired caterpillars were also roasted in this way, and eaten with relish as a delicacy.

It was our intention to rest here awhile. From a point above our camp we surveyed the surrounding country from time to time for wandering herds, mounted Bedouins or automobiles, but as far as we could see there was nothing living within view; the wilderness stretched away to the horizon undisturbed.

519 As we chaffed and laughed over our meal, six savage figures stood suddenly before us, as if they had risen out of the ground. They could not have ridden upon us, for Mijhem and Sleyman had, but a moment previously, scanned the whole neighbourhood with field-glasses. The six fellows must, therefore, have crept up on hands and knees from some spot close by, where they had been lying in hiding. They had no rifles, but nevertheless, they had us covered with pistols which they held under their cloaks.

At first they did not speak, and not one of us dared to move. Two of the strangers then commenced to argue with each other, eyeing us the while in a most unfriendly manner.

Unmounted wayfarers met in the desert in this way are usually common robbers and murderers, who will stop at nothing to attain their purpose. They have

Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

223 The handsome crown feathers he plucked and presented to Amir Fuaz.

Our beaters meanwhile had been starting hares and other small game. The falcons used for such small fry were not of the same noble class as Anaga. The seemingly helpless hares had a means of defence, dangerous to their attackers, in the earth, which they can hug so closely and on which they can twist and double so quickly. One of the falcons injured its wings so badly that it could no longer fly. But in spite of all, most of the hawks were clever enough to make their kills by driving their talons between the hares' ribs into their lungs. After a kill, the huntsmen had to hurry and throw a cloak over the falcon to prevent its feeding on its quarry before the hare's throat was slit. This prescribed method of slaughtering is not peculiar to the Jews only, but to the Ishmaelites also, for meat from which the blood has not been drained is forbidden as human food.

[253 262]

The greyhounds were also set on the hares, but always in pairs. One dog gave chase, while the other cut off the hares' flight in another direction. But to catch the hare was no easy task, and many a greyhound took a somersault when a hare doubled suddenly.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

destroyed. In the afternoons and evenings the young people hasten to the water holes, *ṛudrân*, in the valley bottoms for their ablutions. They bathe separately, the youths in one place, the girls in another. Their shouts of joy and various songs are heard on all sides. In the tents mushrooms and truffles, young bulbs, and fresh vegetables are cooked and enjoyed.

The local name for the mushrooms is *hawbar*. They grow after warm night rains, *emṭer bel-lejl w-râḥ jaṭağanna-l-hawbar*. On the mornings following such nights both men and women go out in search of this dainty, which grows best of all near the channels, while the truffle prefers soil mixed or strewn with sand. When they come to the surface the latter form tiny hat-like lumps, which attract the eye of the picker. The earth or sand covering them is then turned over by the hand or a stick, and the truffle dug out. In cooking they are boiled in salt water and then served with butter or camel's fat. Another method is to bake them in hot ashes after a thorough salting.

Of the truffle, *faḳa'*, there are three kinds: *al-čema*, *az-zbejdi*, and *al-ḫlâṣi*. A Bedouin, having gathered a heap of truffles, sorted them in his tent according to their kinds, saying: "This one is *al-čmajje*, the mother of the little girl will get that; this *az-zbejdi* I will give to the mother of my little son; and the best, *al-ḫlâṣi*, I shall keep myself; *al-čmajje lumm al-bnajje az-zbejdi lumm wlejdi al-ḫlâṣi larâsi*."

All Bedouins greatly enjoy the small bulbs of certain wild plants, especially *aṭ-ṭiṭa*, *rubaḥla*, *karrâṭ*, etc. Mothers send their boys in search of them with the words: "My little sons, O sonnies! go bring me *aṭ-ṭiṭa*; I will prepare for you *muṭîṭa* (a dish of mashed bulbs); *'ejâli jâ 'ejâl aṭ-ṭiṭa w-muṭlekom muṭîṭa*."

In the sun-baked gravel plains (called *ḥamâd*) in a year of abundance the *semḥ* grows with its subvarieties, *ad-da'â'* and *al-ḥawwa*. These plants, when already ripe and still fresh are much sought after by the Bedouins, who place them in pits safe from water or in bags. When dry the plants are beaten with sticks and shaken, and the seed, *če'ber*, which have fallen to the ground, are put into sacks, *'edûl*, and brought to rain-water holes, where they are either left for some time or at least thoroughly soaked until the dry husks crack. Sometimes the large leather water troughs, *ḥowz*, are filled with water and the full shells are put in; in time they swell and burst.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

The chaff, *ḳišr*, which floats on the top is then thrown away, while the clean seed are spread on blankets and allowed to dry. Or the Bedouins lay the filled sacks when still moist in the sun, shake them until the seed fall to the bottom, throw away the chaff, and clean the seed once more, so that they may serve as an article of food in a poor season. This is called *semḥne* or *sebîb*.

The fertility, or abundance, *rabîʿ*, depends entirely on a luxuriant growth of the grasses, or annuals, not on that of the woody plants, or perennials. The latter become green even after a good *ṣejfi* rain, when the earth is well watered, *maṣjûfa*; but no *ṣejfi* rain can relieve the annuals, for the heat of the sun soon burns them. In the same year one tribe may have no *rabîʿ* at all, while another tribe, even a neighboring one, has abundance of everything. This difference is the more noticeable when the tribes are enemies. Of such a year they say: "This year has queer teeth; men live well (have something to bite into), and men die of hunger; *hâḏi-s-sene w-laha snûn nâs jaʿîšûn w-nâs jemûtûn.*" The Bedouin also refers to a *rabîʿ al-mâš*, meaning a season when the entire growth consists of solitary grass patches insufficient to feed even the youngest camels; a *rabîʿ aṣ-ṣafâra*, when nothing grows except the *ṣafâra* with its yellow blossoms; a *rabîʿ ad-dimne*, when the grasses, though they may have sprouted and grown luxuriantly after the *wasm* and *šitwi* rains, fail to receive the *smâk* rain and become yellow as early as the end of March; a *rabîʿ an-nafǧân*, when all the plains and lowlands are thickly carpeted with grass; and, finally, a *rabîʿ aṭ-ṭafḥa*, when not only the lowlands but all the slopes, as well, afford luxuriant pasture.

Just as the Bedouins long for the *rabîʿ* years, so they fear the years of want, or *ḫawaʾ*. If for two or three years the rains in the autumn months have not been copious enough there are no grasses and the camels must live on the woody plants alone. The winter rain, *aš-šitwi*, makes these perennials swell, but during the hot *smâk* days they dry up, become unpalatable to the camels, and thus the actual *ajjâm al-ḫawaʾ*, or days of want, set in, a period in which many camels perish. But if the rains of the *ṣejfi* also fail, then not a single perennial shoots up, last year's offshoots fall to pieces, to be broken and scattered by the wind, and the region soon changes into

CHAPTER II

ANIMALS

CARNIVOROUS ANIMALS

136 Various animals live on the pastures visited by the Rwala.

The *fahad*, panther, is found particularly on the uplands to the northeast of the depression on Sirḥân as well as in the environs of al-Ḥazel.

The *ḳurṭa* is a beast of prey similar to the wildcat, only larger, dark yellow in color, with cropped ears ending with a tuft of long straight hairs. It lives in the territories of al-Ḥeǧera and al-Labbe. It lies in wait for gazelles and is fond of hiding itself in the dry annuals, *al-ḥemri*. The breeze blows the hairs on its ears as it moves the annuals; the gazelles are thus misled and approach it, whereupon it leaps on to their backs, thrusts its claws into their throats, and sucks their blood.

The *ẓab'a*, hyena, dwells in large numbers in dens on the at-Ṭawîl range. By day it is timid, but by night it infests the whole territory, opens graves, devours corpses, attacks wounded or ailing camels, and even preys on crying babies.
224 It has three or four cubs. If the Bedouins observe its fresh spoor near a den, they surround the den, bring a long rope, make a noose in it, and send one of their number after the hyena. The hunter slips the noose on his left arm, crawls along on his stomach, draws the rope after him, and gropes cautiously on all sides searching for the beast. As soon as he catches hold of it, he shouts: "It isn't here, this isn't it! isn't here! I have found a piece of old sheepskin, but it isn't here!" In the meanwhile he slips the noose round the hyena's neck and crawls out. At a given sign his comrades draw the hyena
262 out, kill it, and eat its flesh. The flesh of the young hyenas, about six months old, who are living with their mother, is
825 particularly appetizing. The teeth of the hyena, hung round
751 the neck, protect children against various diseases. The gall of the hyena, when mixed with water and taken as a drink,
278 assuages fever.
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2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The *ab-al-ḥṣejn*, *ṭa'leb*, or *ṛorejri*, fox, is found all over the territory of the Rwala. If its spoor is seen in the morning in the dew, a greyhound, *sluḳe*, is set on to it. The flesh of the captured fox is eaten. The fox has a great grudge against human beings for pursuing it and accuses them of ingratitude. Adam, the first father of all human sons, once found a half-frozen serpent outside the garden of Eden. Being moved by compassion, he laid the serpent in his bosom and returned with it into his garden. The serpent became warm, recovered, and shouted to Adam: "Carry me back at once to the spot whence thou didst take me; I have my family there. If thou dost not carry me back there at once, I will bite thee." Adam could not exactly remember the spot. He walked to and fro with the serpent, who kept shouting: "This is not where my family lives. Carry me back there at once, or I will bite thee." Adam, wearied and terrified, was glad to meet a fox, and proposed to the serpent that the fox should act as judge. The serpent agreed. Adam sat down in front of the fox and was about to explain what the point at issue was, but the fox interrupted him with the words: "Be silent until thy adversary comes." "My adversary is here." "I do not see him." "I am here. I am lying right on Adam's belly." "If thou art Adam's opponent, *žebîleh*, thou must sit opposite him, *žebîleh*, otherwise I cannot acknowledge thee as such." "Very well, then I will crawl out." The serpent crawled out from beneath Adam's garment and sat down in front of him. The fox said: "Thee, O man (Adam), I will call Nejṣûbe, therefore pay heed that thou mayest comprehend everything. Behold the serpent's head, O Nejṣûb beh!" But *Jâ nejṣûb beh* means: "Oh! a blow upon it." Adam understood the meaning of the fox's challenge, seized his cudgel, which was provided with a heavy knob, *ḳena*, and smashed the serpent's head. Since then the sons of Adam have slain every serpent at sight. But when they began to pursue the descendants of the fox also and to eat their flesh, the latter complained: "Shame unto thee, thou black-headed one! Why am I being pursued? Is it thus that I am requîted for my good deed? *Aḫs jâ sêwed ar-râs lêh atanâčer tesla-l-melîh.*"

The fox declares that he wishes to live at peace with everyone, but in reality he wishes to beguile everyone. Thus he sent a message once to the raven: "Gladly would I entertain thee, *abṛi akrom lak.*" "Good! entertain me! *zên okrom.*" The

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

825 good omen to us; but we will show thee to the falcon; *'araẓtina-l-ḫejr w-'araẓnač laṭ-ṭejr.*"

136 The *ḫanzîr*, wild pig, lives only in Palmyrena and in the environs of al-Azraḳ, where it hides in the marshy thickets. The boar is called *šiḥl*, the sow *šîbe*, the sucking pig *ḳarnûṣ*.

[262] Instead of *ḫanzîr*, the Rwala use the word *tahzîr*. The flesh of wild swine is generally eaten.

The *ṣejd aṭ-ṭas'a* is an herbivorous animal of the size of a six-months lamb, gray in color; its head is said to resemble that of a wether below and a human being above. It lives almost solely on the border of the Nefûd, and its flesh is very tasty.

The *wabr*, marmot, is found in the same mountains as the ibex.

The *nîs*, porcupine, is particularly abundant in the environs of al-Ḳa'ara, where the innumerable caves and rocky hollows of all sizes serve as its refuge. When wounded, it attacks a man by biting and scratching. Its flesh is very good.

[224 825] The *ḳumfoḏ*, hedgehog, is also hunted, as its flesh is very tasty. Hedgehog skin is tied round the neck of timid camels. It is said that when they have worn it for at least a month, they cease to be scared.

The *ǧerdi* is a large variety of jerboa. It scrapes deep holes on the uplands and excavates passages into them in such a way that the water does not penetrate even during the heaviest rains. Its flesh is not particularly savory.

The *ǧarbû'* (or *jarbû'*), a smaller variety of jerboa, prefers to dig holes in plains with soft sandy soil and forms long and easily recognizable passages immediately below the surface. These passages are known as *neṭâḳa*. When it runs into its hole, it immediately stops up the entrance with a heap of clay, *ḳaṣ'a*, for fear of snakes. This heap of clay is 224 an unfailing sign that the *jarbû'* is in its passages. If the Bedouin wishes to hunt it, he thrusts stalks or branches of plants into the passage at several spots and waits until one or another of them moves. That shows him that the *jarbû'* is trying to crawl through, and he kills it with his stick or tramples on it. If he has no time to wait, he tramples on the passages until he drives the *jarbû'* out. In its terror the animal often penetrates the roof of the passage and escapes, if the Bedouin fails to reach it with the stick he throws. The 252 flesh of the *jarbû'* is very tasty, similar to that of chicken. The

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

dug dens for himself and his numerous family. To the rest of his subjects he said nothing. When he used to come from his work into the assembly, his whole forehead was gray with dust and clay. His companions asked him: "What makes thy forehead gray?" "Constant praying, during which I touch the earth as is prescribed." One day the guards who had been posted on the boundary came running up, shouting: "The Arabs are approaching with dogs and weapons." *Abu ḥamad* and his family at once hid themselves in the dens which had been prepared, so that none of them perished.

The Rwala divide serpents into *ḥajje* and *dâbb*, the former being any short snake and the latter any long serpent, irrespective of whether it is venomous or not. In poetry the latter appellation is always used for venomous serpents. Of the short serpents they are afraid of the viper, *efâ'i*, which is found in the rocky desert, as well as of the *batra* and the *ḥaṣaf*, which live in the sandy desert. The latter crawl out only by night. During the daytime they dig themselves into the sand, so that the tips of their heads alone project.

Of the long serpents the *ḥanîš* is particularly venomous. It is one meter long, covered with patches of color, and swims in pools of rain water.

The skin shed by a serpent, *silb*, serves as a remedy for various diseases of the eye. The Rwala all eat the long serpents. The flesh of the short snakes they give to camels suffering from the disorder of the stomach known as *ṛošš* and from caries, *rasis*.

The *ḥarḏawn*, chameleon, basks in sunny spots and nods its head at passers-by.

The *ab-aṭ-ṭhejḥ* is smaller than the *ḥarḏawn*. It lives exclusively in the Nefûd, where it hides in the sand, leaving its head alone uncovered.

The *malas*, a reptile similar to the *ḥarḏawn*, is found likewise in the Nefûd. It is spotted with red and black patches. Its flesh dried in the sun and ground to powder is eaten by impotent old men.

The *solejmâni* (or *ǧlejmâni*) and the *ḥabananijje* are harmless lizards.

The *baʿerṣi* (or *brejṣi*) is a venomous lizard of the Nefûd. When a man is bitten by this lizard, he becomes very restless. He cannot remain in one place. If he is lying in the shade, he craves for the sun, and if he is carried into the

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portant guests do they bake fresh bread and prepare some sort of meal. If a Rwejli has a piece of dry bread, *ḫomš*, and can soak it in water, he boasts of having eaten well. Breakfast is unknown to the Rwala. In order to loosen the spittle, *fekk ar-rîž*, they eat a grain of salt, a morsel of bread, or gulp down some milk. This is their usual breakfast, *ṣubûḥ* (*eṣṭebeḥ*, take thy breakfast). On long marches they can keep going with this breakfast until evening, because they have no luncheon. The Rwala know that they will eat only after sunset and are grateful to Allâh if he gives them a chance of eating their fill at least once a week. Often there is not even a cup of cold *leben*, sour milk, for supper. Suppers of this kind, at which only a little milk is drunk, are called *rabûk*.

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MILK AND METHODS OF PROCURING IT

Milk is the main nourishment of the Rwala. In order to secure a supply of milk for a whole year they make use of various devices.

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If a young camel is weak they kill it as soon as it is born, and for seven days, *samḥ lejâl*, they do not milk, *jeṛarzûha*, the female camel, so that she loses her milk, *w-hi ṭrarez*. In this way she becomes strong and can carry loads. If they have insufficient milk, they gently stroke, *jemsaḥûha*, her udder morning and evening, and after a few days the milk flows again. If they have a sucking camel, they lead it to her; in order that she may let it suck, they draw her nostrils together with a rope, *jeḥazmû ḫašmaha bel-ʿaḳâl*, or thrust a long, strong needle, *maḫjaṭ*, through her nostrils. Thus they deceive the female camel, *jeẓîrûn ʿalejha ẓijâr*, who cannot smell the calf tied to her, becomes friendly with it, *tarâm*, and lets it have milk, *taderr*.

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Sometimes they remove the newly-born calf, *ǧarraw laha*, before the female camel notices and smells it. Then they kill it, tie up the female camel, and fasten to her an older calf, which they smear with a little blood from the calf that has been killed. The female camel licks it, makes friends with it, *râmat*, and lets it suck. In this way one calf sucks two female camels. This method is called *ǧerâr*. Often they kill five and even seven young camels, and to all the female camels they bring the same calf, and all of them let it suck. This is called *muǧamma'a*. The female camel which gives the least milk they

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good annuals, the more milk is given. The fertile camel gives milk for twelve months, the barren camel for even longer. After a year the she-camel is conducted to the male. If she conceives, she loses the milk and bites and kicks her calf when it tries to suck. 234

The calf generally ceases to suck after a year, but many wish to continue even after that. Such calves are known as *ʿabeṭ*. In order that a calf of this sort may not steal milk, a sharpened peg, *ḥelâl*, is inserted under its nostrils, and if it attempts to suck the peg pricks the female camel, so that she at once drives the calf away.

FIG. 21—A water trough, *ḥawz* (see p. 71).

The milk is either drunk warm immediately after it has been obtained, *maḥaz*, or is heated, *saḥîn*. The freshly obtained milk is called *ḥalîb*. If it is poured, *jeḥaḳnûneh*, into a leather bag, *semîl*, it is called *leben*, even though it may still be sweet. In the bag it becomes sour very quickly, *jeṭaʿ-ʿam* (or *mṭaʿʿam*). The Rwala do not churn camel's milk. If they have too much, they boil it and from the curds make small cheeses which they eat either dry or stewed with bread. 262 234 272

A milking camel is called *ḥallâba*. It is not sold at any price, as it nourishes the whole family. Every Rwejli is fond of milk, either fresh or sour. Those who cannot get accustomed to it are given the nickname of *felḥ*. The Rwala woman reminds her daughter of the white *leben* as soon as she wakes her in the morning, exclaiming: "O my daughter, white as milk! why art thou idle like the gazelle, taking thy ease until the dew has departed? *jâ bunajje jâ leben wâẓḥaʾ w-alṛzejjel bel-menâm aẓḥaʾ*." The freshly obtained milk has a salt taste, because the camels are fond of grazing on salt herbs. In consequence of this it has an aperient effect, especially on the foreigner; but after a short time he gets accustomed to it, likes it very much, and suffers no ill effects. If the camel has been feeding for a long time on fragrant or strong-smelling herbs, the odor can be noticed in the milk. 551

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262 272 Milk is the chief nutriment of the Rwala. Many families live exclusively on it for months at a time; they suffer hunger when there is no abundant pasture and the camels accordingly have little to eat. As they cannot then provide themselves with other food in the interior of the desert, they seek it in the settled territory. The Rwala say: "We feed our children on the sour milk of our camels, *mesažžemin ʿejâlna min leben ḥelâlna.*"

FIG. 22—A water trough, *ḥawż*, on a camel (see p. 71).

WHEAT AND OTHER GRAINS

609 829 261 The Bedouins are convinced that the *fellâḥîn* are obliged to supply them with food. Everywhere the remark may be heard: "The *fellâḥ* must provide food for the Bedouins, *al-bedw ʿejšathom ʿala-l-fellâḥ.*" If the *fellâḥ* does not give it to them of his own free will, they have the right to take everything they find, and therefore they declare: "Take from the *fellâḥ* whatever ye find (or like), *ḫoḏ min al-fellâḥ mâ lâḥ.*"

251 574 261 Before the Rwala depart into the interior of the desert, *ještarrežûn*, they provide themselves with wheat necessary for sustenance. The allowance is one load per person, the load being the amount carried by a camel, about 150 kilograms. In addition to this the ordinary Bedouin carries an additional load for his guests. The head chief usually has fifty to sixty loads of flour and wheat, because he has to feed not only numerous guests but also many of his fellow tribesmen whose supplies enemies have stolen. These are known as *ẓuʿûf* or *ḫalâl*. The men go from tent to tent and feed as guests; the women beseech the mistress of the tent: "Give me supper, little sister! give me supper! *ʿaššini jâ ḫajje ʿaššini.*" When they receive the wheat they carry it to the children and the sick.

252 824 From the wheat is prepared every day a food called *ʿejš*, bread being rarely baked. The tribesmen grind the wheat grains themselves, only the chiefs taking milled flour into the interior of the desert. The Rwala do not believe that milled flour is genuine wheat, for they say: "Wheat is genuine only as long as it is in grain, al-Ramh alli ba'ad habben sahih."

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252 60 centimeters in diameter, turns it over on three stones above a fire, with a quick movement lays the cake on the convex side, and takes care that it does not burn. A cake of this kind is called *raṛîf*; if it is as thin as paper it is called *rahîf*; and if it is thick, *ǧerîm*.

For breakfast they sometimes prepare a thin batter for the guests, and this is poured into the concave side of the *sâǧ* and baked. This bread, called *maṣli*, when fresh tastes almost like our pancakes.

If bread is to be baked quickly, they knead one large cake from the dough, place it on the hot ashes, cover it with them, and light another fire above the ashes. It is turned once or twice and called *ǧamrijje*.

262 252 Leavened bread is eaten only in the cold season. They prepare the loaf in the evening, add a piece of yeast, *ḥâmer*, to the dough, and bake the bread in the morning. The Rwala prefer unleavened bread, *faṭîr*. They like to have the bread always fresh, *ǧedîd*. Bread of yesterday's baking, *bâjet*, must not be given to guests.

In the season of abundance, *rabî'*, they do not bake bread at all, and at other times seldom and usually only for guests. In two-thirds of the tents bread is not baked all the year round, and many of the women taste it only once or twice throughout their lives. They have an expression of praise: "This is the tent of bread; here bread is baked. So and So is very rich and bountiful; he has bread, he is the master of bread, *râ'i-l-ḫubez*."

In addition to milk the Rwala live mostly on *'ejš*. This is boiled from crushed wheat or wheat pounded in a mill. Among the chiefs the wheat is ground into groats, *ǧerîš*. On the crushed or ground wheat water is poured, salt is added, and it is boiled into a thick paste. If they have enough *leben*, the women pour it upon the *'ejš*, *tebajjeẓ al-'ejš*, making *bejâẓa*. *'Ejš* is prepared almost daily for supper. What is left over is served for next day's luncheon and eaten cold, *berîde*.

[484 251] If the Rwala are proceeding on a short journey and know that they will find no tents for two or three days, they roast a little wheat on the *sâǧ*, shake it into a leather sack, and feed on it. This is called *ḥamîsa*. As the old men do not have good teeth, instead of roasted wheat grain they take a couple of handfuls of flour and eat this without any preparation. They call it *lehme*.

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Instead of wheat the poorer of the Rwala obtain white sorghum, *ḏera' bêẓa'*, which costs half as much and can be used in exactly the same way as wheat. From it they bake bread called *ṭurmuḏ*, boil *'ejš* known as *ṛaẓîẓa*, roast the grains to *ḥamîsa*, and eat the plain flour as *lehme*.

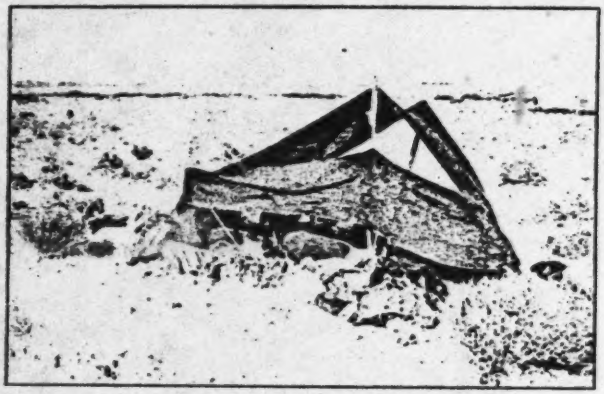

FIG. 24—A small tent, *fuzz* (see p. 72).

Semḥne or *sebîb* is the seed of the different varieties of *semḥ* plant. It takes the place of both wheat and *ḏera'*, and from it food can be prepared in exactly the same way as from these. Those who have no other food and neither taste the seed of the *ad-da'â'* variety of *semḥ* nor eat the *al-ḥawwa'* herb, even though they may be tormented by hunger, are generally regarded as being hardy; *hwa walad mâ ḏâḳ ad-da'â' w-lâ akal al-ḥawwa' jôm ǧâ'*.

LOCUSTS, DATES, SALT, WATER, EDIBLE PLANTS

For the poorer Rwala locusts, *ǧerâd*, are an important article of diet. The large green varieties often cover shrubs by the myriad and do not move till the dew has evaporated. The Rwala women come and throw handfuls of locusts into large bags, tie them up, dig a narrow, deep trench, *bûra*, and make a fire in it. When the bottom of the trench is covered with glowing ashes they shake the locusts into it, shouting: "Father of roasting, roast them! *jâ-ba-l-ḥmes eḥemseh*." The dead locusts are dried in the sun and either ground immediately

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to powder, or strung on long threads, or scooped by hand into leather bags. The locusts taste like the tails of crayfish. They are eaten either without any preparation, *neǧḏân*, or food is prepared from them as from wheat.

In addition to bread, *ʿejš*, and locusts the Rwala eat the following:

ʿaṣîde, a gruel made of milk and some flour,

bečîle, a paste made from dates and flour,

basîse, a thin paste for young children, made of grape honey (*debs*) and wheat flour,

madrûse, a thin paste made of dates, boiled wheat, and butter,

maṭbûḫa, dates boiled in butter,

ḫmejʿa, bread boiled in milk and covered with camel's suet.

Burrul, husked wheat, and *ruzz*, rice, are very seldom found with the common Rwala.

The Rwala buy salt in the settlements of the Sirḥân depression. It is obtained in especially large quantities in the environs of Čâf and Eṭra. The settlers run the salt water into shallow pools, collect, *jezabberûn*, the salt left after evaporation into baskets made of palm fibers, *zebîl*, and shake it out in heaps, *ḫawâṣel*. They measure it like corn and sell it. A single camel load (about 150 kilograms) costs a quarter or half a *meǧîdijje*, according to quality, in addition to the tax for the chief. The best varieties of salt are those called *ʿažîž* and *eṭrâwi*. Varieties of an inferior quality are known as *sabḫâwi*, which is obtained from the dried-up swamps, and *ṭḥejni*, or ground rock salt, of which there is an abundance in several regions.

For the preparation of food women require water, which they fetch themselves if a well is near, but which is brought by the herdsmen from wells at a great distance. Water is never wasted, and the Rwala look after it carefully, especially when they are on the march. On war expeditions or during raids the commander sees that each one obtains an equal amount of water. At sunset he picks up a pebble, places it in a wooden *žedaḥ*, and pours water on it until it is immersed. This is each man's share, *meḳṣâd az-zelema*. If hard pressed the Rwala kill the fattest camel, cut out the paunch, *čarš*, place it on a cloak, and squeeze the liquid from it into a leather bag, allowing it to cool and settle. They either drink it or, if it is too thick, they suck it into their throats through

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the nostrils. My guide, Mindîl al-Ḳaṭ'i, had drunk such water on eight occasions and there is nobody among the Rwala who has not tasted it at least once. 271

Things are more serious with those traveling on foot who have no camel to kill. Thus there were four men from the Bnejje kin of the Rwala, who were driven off during a raid. They lost their camels and their weapons and escaped with their bare lives. One of them tied a small bag, *šakwa*, beneath his shirt, in which there were about three liters of water. They made their way home through the desert, living on various herbs and always drinking a little water after sunset. On the third day they had about a quarter of a liter left. They were all thirsty and yet each one urged the other to drink, but none would drink because there was not enough water for all. At last they decided to pour it away. They sipped the dew and went for two days without water. It was in the season of *as-smâk* (March and early April). After two days they could go no farther. By the will of Allâh some Ṣlejb saw them, brought them liquid butter, poured it into their mouths, and when they could swallow it gave them also water, thus saving their lives. In the seasons of *aṣ-ṣferi* and *aš-šta'* (October 1 to February 20) a man can go without water for as long as three days, but in the midsummer, *al-ḳêẓ*, only for one day and one night, or at the most for two nights and one day. On the second day his throat becomes parched and he dies.

The Rwala know very well which plants can be eaten. Often after an unsuccessful raid they wander on foot through the desert and live only on various herbs. They are most fond of eating the dark-red ripened fruit, *ṭel'*, of the thorny *mṣa'* shrub. These are very sweet and have a bitter aftertaste. The Rwala collect them and boil them into a thick syrup. From the wood of the tall *rimṭ* shrub there flows out in summer a sweet juice, which they likewise collect. *Ḳẓâma*, the ripe fruit of the *buṭum* tree, they pluck, dry, grind, and mix with wheat flour. They also extract oil from this fruit. They eat the raw stalks or tuberous growths of the following plants: *baḫatri, bṣejjel, ṭummejr, ǧirǧîr, ḥârra', ḥumbejẓ* (or *ḥammejẓ*), *ḥamṣiṣ, ḥawwa', ḏa'lûḳ, rubaḥla, rešâd, roṛejla, ummu rwejs, šaḫḫûm, ṭiṭa, ẓorrêṭ an-na'âm, ḳurrêṣ, karrâṭ ksejbre, lubbêna, laḥjat at-tejs, mša'.* 262 222

The following are baked: *zebb aḏ-ḏiḇ, ṭarṭût*, and *mḥarût*.

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MEATS

262 231 Meat is not a usual food but a luxury, like bread. The Rwala eat hardly any other meat than camel's flesh. If they wish to slaughter a camel, they make it kneel down, *jenaw-weḫûnaha*, tie all its legs, press its head to the ground, and the butcher shouts: "Lay its head on one side! *rudd râsha.*" He then thrusts a sharp dagger into its throat, *manḥar*, and cuts it through to the right and left. The camel trembles and makes a gurgling noise, *tirta'ed*, and the blood flows either into a vessel or upon the ground. The Bedouins cut off the tail of the slaughtered camel, cut through the skin on its back from the roots of the tail across the hump as far as the nape, *râreb*, and then flay it, *jasloḫûnaha*. When the skin has been removed, they cut off the front legs, then the neck and the hind legs, and open the belly. The only things which are thrown away are the contents of the stomach and the intestines, *farṭ*, all the rest being cleaned and made use of. Pieces of the flesh of the slaughtered camel are sent as gifts to close friends and acquaintances. The most tasty parts are the flesh from the *ṣerâjed*, or two sides near the hump, and from the *rijâši*, or between the hump and the tail. The flesh of the forelegs is also very tasty; likewise that of the *mnêḥer*, or two sides of the throat where it joins the breast. From the chiefs the slaves and the blacksmiths always receive the flesh either from one of the hind legs or from the ribs, and the head with the throat.

252. The flesh is either boiled or baked. For boiling, *ṭabḫ*, the flesh, together with the bones, is hacked into small pieces, thrown into a kettle, covered with water, salted, and placed on three stones above the fire. When it has boiled, the mistress of the tent gives the order: "Take out the meat! *onzow al-laḥm.*" They take out the separate pieces with a large wooden spoon, *meḫšâḳa* or *miswâṭ*, place them on a *ḳarwa* or *ṣaḥn* covered with *'ejš*, boiled wheat, let them cool a little, pour on them a thick gravy, *ṣafja*, skimmed from the top, and carry them to the guests, *jeḳalleṭûnch*. The rest of the gravy, *mraḳa*, they mix with *'ejš* for household use or for the less esteemed guests.

Miświ is the name given to the salted meat baked either on a bulging iron sheet, *sâǧ*, on a slab, or else in red-hot ashes.

Habîṭ is meat roasted in fat and served on bread.

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Saḥr is a piece of camel's fat spitted on a small stick and roasted on the fire. 252

Camel's fat is known as *šaḥm*; cut up and boiled into suet it is known as *maḥlû'* or *widač*. In the kettle in which the fat is thus rendered a sediment called *ḥalî'*, something like swards, remains on the bottom. The *widač* is poured into a leather bag, *ṣarf* (or *naḥw*), and kept for as long as three years. In the hot season the Rwala prefer it to butter because it is cool. Nobody sells camel's suet, except perhaps a very stingy person. *Widač* is a good remedy for boils and suppurating wounds. [752]

The best meat is obtained from a fat she-camel, *'adla*, between four and ten years old. The flesh of an older she-camel, especially a lean one, *helîme*, cannot be properly boiled. It always remains tough and has no taste. The flesh of young camels less than three months old, *ḥwâr*, has a bad effect on the stomach. 262 825

The Rwala also feed on blood. Only a bird's heart they throw away for fear of becoming as timid as the bird. "He has a bird's heart, *ḳalbeh ḳalb aṭ-ṭejr*," means: "He is easily frightened."

MEALS

Members of the family of the tent owner take their meals in the women's compartment. Food for guests is carried into the men's compartment, where sometimes their host sups with them together with his eldest son. 264 574

When supper is ready, the host gives the order: "Pour water for the men so that they can wash! *ṣasselû 'a-r-reǧâl*." A slave, a son, or a younger relative takes a *žedaḥ*, wooden vessel, with water, goes from man to man, and pours a few drops upon the contracted fingers of the right hand. If the master is waiting with his acquaintances for supper, he calls to his son, his daughter, or to a male or female slave: "Give us supper! *ḳalleṭ lena-l-'aša*." The person who brings the meal places it before him, saying: "Here is the supper, *hâhi-l-'aša*." If an esteemed guest is present, the host himself goes to fetch the supper, accompanies the sons or the slaves carrying the *ṣaḥn*, and places it either in front of the most esteemed guest or at the side of the fireplace. The host calls by name those who are to take supper first, *tafwît*. The person thus invited rises, goes to

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16. Thou wilt comfort me whose love is ivory white
And who am still in torment, as those who appoint my road oppress me.

This poem was composed by Čen'ân âl Ṭajjâr and was recited to me by Prince an-Nûri.

Verse 1. *'Afaṣ*, the gallnut, and *zâǧ*, green vitriol (or copperas), powdered, are used to make ink. *Sǧile* is a sheet of paper. *Zîž* means dyed, blackened, covered with writing. 2. *Ḳâf* is a verse or a poem. *Swâhîǧ* are the torments of the soul, excitement, a passionate outburst. 3. The poet used to speed to his beloved, who dwelt far from his camp; therefore he had to sleep in the desert, often beside his she-camel which knelt, *mabrak*, over a snake hole, *ṭâǧ*. *Ṯenâje* are the four lower and four upper incisors. *Ṛamâlîǧ* means "perpetually moving or dreaming with the eyes half closed." Fair women are fickle in love and changeable, which causes the lover much anxiety. 4. *Mḳejẓ* or *meḳîẓ* are midsummer camping grounds. Ğaw Ferteẓ lies southwest of Ḥâjel. *Ṣarâhîǧ* (for *ṣahârîǧ*) are deep rifts in a rock, with narrow openings where the rain water keeps fresh for a long time. 5. *Ḥunṭa* is another name for wheat, *ḳamḥ*. The beloved maiden is evidently the daughter of a well-to-do Bedouin, as she can eat wheat-flour bread baked in the shape of thin cakes on a *sâǧ*, iron sheet about forty centimeters in diameter. The milk of young white she-camels is said to taste the best. 6. *Flâǧ*, or *felǧ*, for *ṭelǧ*, means snow or ice. *Šuḏḏab* are small pieces of dry *ṛaṛa* wood, from which the bark has been peeled off; they are of a glistening whiteness; *šâḏeb* (pl., *šuḏḏab*) is equivalent to *bejaẓ* (pl., *bîẓ*), meaning "white." 7. *Ṭo'es* is a conical sand drift. Its sides have gentle slopes, are very soft, and when sprinkled by light rain, *wudâǧ*, shine with a peculiar pink glitter. The *sîžân*, calves, are round and plump, like the *darârîǧ* or rollers used for letting down the rope with the dip bucket. This roller rotates in holes in two posts which are set in the ground and with the roller form a triangle. 8. *Tensef*, she lets down, is said of a woman who undoes her combed or plaited hair, allowing it to fall down her back. *Dâǧ* means, properly, the separate tresses of the combed hair; *demâlîǧ* those already braided. 9. The small rings worn above the ankles are usually of glass, but the wealthier women have them made of copper or even of silver, ornamented with fine chains from which hang tiny bells. These

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bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭa'*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine which roam especially in the Sirḥân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḥama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sab'ek* (or *Sab'eč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

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DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. During sleep a man's soul moves among spiritual beings from whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḥelm m'âwdi*. Such dreams Allâh grants especially to the commanders of

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3. From pots standing in the fireplace
A thin stream of coffee flows like a silk thread winding on a reel.
4. If travelers come to us by the northern path
We must daub the necks of their riding camels with blood.
5. And if [this world] allows, we shall offer a wether with boiled wheat;
If not, then the word 'welcome' will take its place.

The poet was Eben 'Abejče, mayor of the settlement Ḳna', lying on the road leading through the Nefûd from Syria to Neǧd. The reciters were Mḥammad al-Ḳaẓîb, Ǧwâd al-'Âni, and Ḥmâr abu 'Awwâd.

Verse 1. *Žâḳ ṣadri* signifies a gloomy mood, depression, worry. *Ǧeḍâmîr* are thick logs of wood cut from palm stems, *eṭel* or *raṣa*. Ḥmâr pronounced this consistently *žeṭâmîr*. 2. *'Owǧ al-menâžir* are coffeepots with long, crooked spouts. 3. *Čîr* is a blacksmith's red-hot forge, a heap of red-hot coal. The word *jiglež* is used when speaking of a boy whose urine flows in a long, thin stream. 4. *Ḥall* is a path or trail over sandy ground. 5. *Mîr* is the same as the Rwejli *'ejš*, boiled crushed wheat covered with meat. In the Neǧd settlements, as with the Bedouins in general, wheat is quite a rarity, as it has to be brought all the way from Syria or Irak. If there is no grain, there is neither *'ejš* nor bread, and the guest must be content with dates, meat, milk, and kind words.

1. *Jâ klejb ḫubb an-nâr jâ klejb ḫubbah*
'alejk šabbah w-al-ḥaṭab jiǧâbi
2. *'alejj-ani taḳlîṭ hejlah w-ḥabbah*
w-'alejk taḳlîṭ ad-dlâl al-'eḍâbi
3. *w-ḫalleṭ leha min ǧazel rimṭen beḫabba*
w-ehmes elja' nâmat 'ajûn al-ehdâbi
4. *bniǧren jenabbi tâli-l-lejl nabba'*
w-en endakk ṭâra teḳel ḍiben jenâbi
5. *'aza-lja šabbejtha wa-dlahab bah*
teǧǧeb lena jâ klejb sirâten ṛijâbi
6. *w-en žâ'a al-masbû' ḫaṭwa-l-ǧlebba*
w-ḥelw ṭakk 'aṣijchom birâžâbi
7. *al-wâlme jâ klejb lirab' ṣubbah*
w-ar-riseḳ 'end-alli jenaṭṭi-s-saḥâbi
8. *bnierijjeten jâ klejb ṣalfen mahabbah*
mučatfîn w-eowḳehom bel-'aṣâbi

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132 516 the while. The *saḥâba* is always followed by rain. 8. *Nisrijje* is a dry, icy wind of high velocity, a gale. When caught in it, the rider places his right hand in his left and his left hand in his right sleeve, pressing them to his breast to keep his cloak from being opened by the wind and urging his animal on with heels only. 9. He sits in the same posture when a heavy rain, accompanied by a piercing wind, beats against his face. *Nisnâs* is a light, moist wind which cuts the face and penetrates the clothes to the bones. 10. *Mutîn al-ʿalâbi* is one who, disliking to bend his neck or to salute, is full of conceit. *Aṭ-ṭîne* or *bejt aṭ-ṭîne* is a hut built of large unbaked bricks. 11. *Šahâlîl* are the single date-covered twigs of the date bunch, called *ǧenw*. The settlement of Ǧubba lies north-northwest of Ḳnaʾ in the Nefûd. 12. The host paints on 231 554 both sides of the necks of the she-camels belonging to his guests a thick line with the blood of the animal which he has killed for them. Men seeing these marks ask the host's name, and thus his praise extends to all parts. The head of an animal is never set before the guests but given to the poor.

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and plants on cool days. 8. *Jankûš* is said of one who delights in quarrels and in setting people against each other by carrying gossip and distorting their words. *Zibdet al-mḍâb*, melted butter, signifies invented, false stories, or calumnies. Melted butter is liked by everybody but cannot be the exclusive food, as it would cause death from dysentery; thus it is also with false stories. Pleasant to listen to, should the hearers make them a foundation for their acts, they would not meet with success. 9. He that cannot work, but lives and thrives on the sweat and toil of others, must perish as soon as they cease to support him.

Prudence

1. *Al-ḥâjet bâlak tebni*
   illa-s-sâs ḥeǧâreh kbâr
2. *w-al-bâjeh ḥaḏrak teẓnih*
   damhât al-bawwâh kṭâr
3. *w-al-mar'i ḥaḏrak ter'ih*
   elja' ra'ejt er'a-n-nwâr.

1. Beware of building a wall,
   Except when the foundation is of big stones.
2. Beware of taking an ingrate for thy companion,
   For much trouble he will cause thee.
3. Of land that has been grazed upon beware;
   If thou desirest to pasture, on blossoms pasture.

The poet was a settler from the oasis of al-Ǧowf; the reciter, Ḥmâr abu 'Awwâd.

Verse 1. As the houses in al-Ǧowf (as in all the settlements of inner Arabia) are built comparatively high, their walls must have solid foundations. During the fights in which the settlers frequently engage among themselves a weak foundation could be easily broken through by the enemy, and the wall would collapse. For this reason only big boulders are used in foundations. 2. *Al-bâjeh* is a man without a heart, *mâ beh ḳalb*, devoid of sympathy, gratitude, and even of morals. Whoever takes such a man for his companion, *ḫawi*, on a long trip will suffer more troubles than could be found even in hell. 3. *Al-mar'i* is either a woman divorced by her husband or a widow. Do not marry such a one; rather take a blossom, a virgin.